THE SHEKEL

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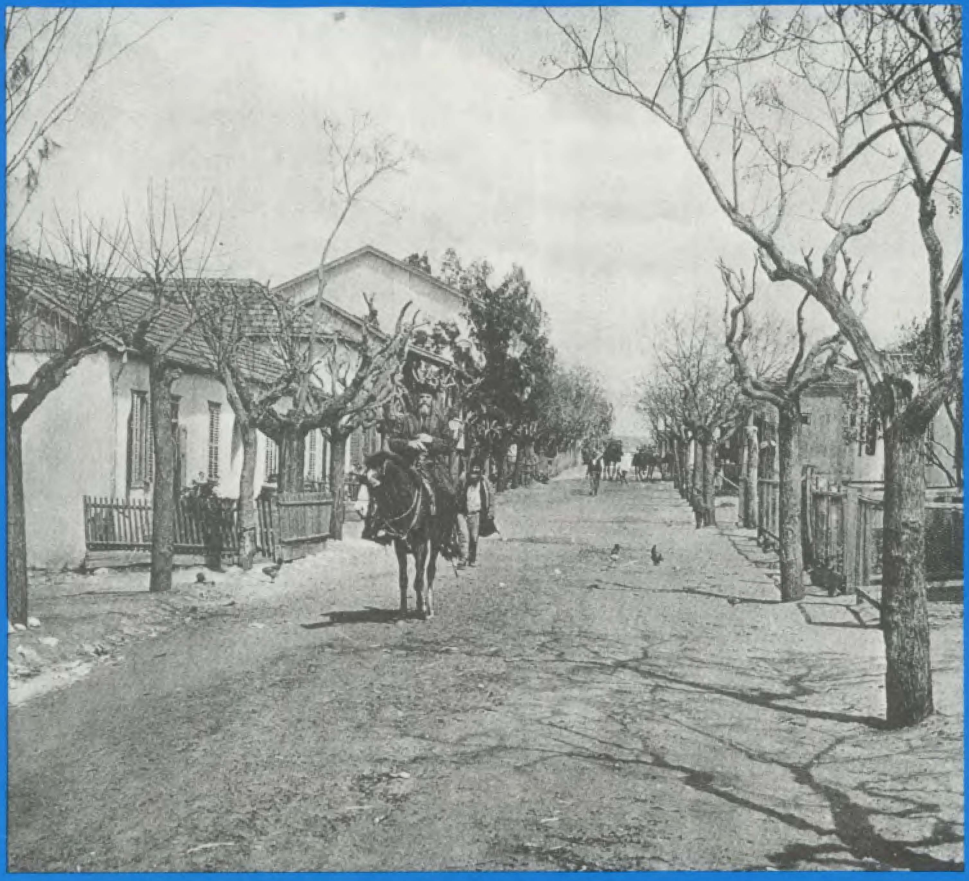

STREET IN PETAH TIKVA רחוב בפתח תקוה 1913

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION
Post Office Box 940277
Rockaway Park, New York 11694-0277
Tel. 718-634-9266 Fax 718-318-1455

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual $15.-, Life $200.-, Foreign $22.-
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A.I.N.A. % Florence Schuman, Treasurer
12555 Biscayne Blvd #733
North Miami, Fl. 33181

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EDWARD SCHUMAN, EDITOR

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The Editor's Page

by Edward Schuman

Dear Members:

For those who are looking for the familar face which always smiles at you on this page, please note that our president, Moe Weinschel is fine, but busy preparing for the A.N.A. convention in Chicago. An invitation is being mailed to selected zip code address in the Chicago area inviting our members and the IGCMC subscribers to a meeting. There will be also be a separate A.I.N.A. Board of Governors meeting since most of the western board members will attend this convention, and this gives them the opportunity to exercise their responsibility. The July-August issue of the SHEKEL was mailed out a few days ago and Moe's message to the members is loud and clear.

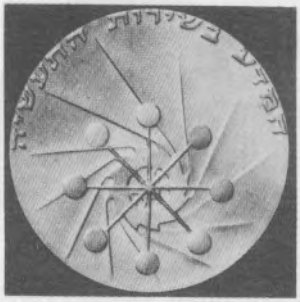
This Editor's Page is been prepared on July 10th as it must go to the printer by the end of the week in order for the *blue line* (a printers term for trial copy) to be prepared for our approval before the end of the month. Florence and I will be in Russia on a riverboat cruise the entire month of August. If we do not prepare the SHEKEL now, the magazine would be delayed until October, which is much too long a span between issues.

This is purely a holiday vacation for us though we believe that there will be loads of material available in flea markets and such which could be researched for the SHEKEL. Remember our Russian parents and grandparents immigrated to the United States because of the intolerable conditions under the czars. Why go there now? It is a place we have not been to before and even the Israel Government Coins and Medals Corporation has recently issued a medal for Michail Gorbachev.

We hope you have had a pleasant summer and enjoy reading this issue

Ed.

Israel's Atomic Energy Coin



Israel's first atomic reactor, at Nahal Soreq, near Rehovot was built and is operated by the Development Projects Division of the Ministry of Defense for the Israel Atomic Energy Commission. Its components were supplied by the American Machinery and Foundry Company under an agreement signed in 1955 between Israel and the U.S. for joint development of nuclear energy for peaceful purposes.

The reactor, one of the first to be completed in the Middle East, is of the "swimming pool" type. Its uranium fuel core, which gererates 5.000 kilowatts of heat is located under twenty feet of water and was intended mainly for research purposes. Israel's scientists and technicians enjoyed local training and testing facilities for the first time, while radioactive isotopes produced at Nahal Soreq serve important medical and industrial uses.

The construction of Israel's first atomic reactor was by no means the initial stage of nuclear research in this country but rather the beginning of a more advanced phase, in which the pioneering endeavor of Israel's scientists found yet another outlet. That Israel possesses atomic bombs is a foregone conclusion which no doubt has been a deterrent against some of its enemies.

The reactor's conspicuous shape towers high over the sand dunes of Soreq and illustrates the fact that Israel has been "put on the map" among those technologically progressive countries in which nuclear research and development represent a major contribution to peace and prosperity.

Israel's 23rd Anniversary of Independence Coin, issued in 1971 was dedicated to Science of Industry. Science based industries are those employing advanced research and development so that their resultant products will have a greater chance of penetrating markets. While the theme was dedicated to Science of Industry, the motif on the coin was specifically dedicated to the Center for Atomic Research at Nahal Sorek

The obverse of the coin features in the center a stylized design of the atomic building at Nahal Sorek with the numeral "10" and the Hebrew inscription "Israel Lirot." Below the year and the word Israel in English, Arabic and Hebrew. The reverse has on the top rim in Hebrew letters "Science in the Service of Industry." In the center is a representation of a cog wheel rotating a molecule conveying the impression of motion.

"Don't Call Me Bugsy!"

by Peter S. Horvitz

Bejamin Siegel (1905-1947) took such obvious pleasure in committing murder that he earned the name "Bugsy" among the members of New York's underworld. But Siegel did not like the name, so he was always addressed to his face as "Ben." Ben Siegel was a handsome and charming man and he used his good looks and charm just as much as his gun to win himself a prominent place in New York's crime establishment.

Ben's earliest boyhood friend was Mayer Lansky (1902-1983) and as Lansky rose to prominence in organized crime through his genius with business affairs and organization, so did his favorite strong-arm man, Siegel. By 1936, with the heat generated in New York by the investigations of Thomas Dewey, Siegel was sent off to the West Coast. There his charm and strong-arm tactics earned him control of the region for both himself and the national crime syndicate created and headed by Lansky and Charles "Lucky" Luciano.

Siegel met a great deal of success on the West Coast. He bullied the local Mafia chief, Jack Dragna. into submission. He organized the movie bit players and blackmailed the film industry. In the meantime, Ben's personality won him friends among the Hollywood elite, including George Raft, Jean Harlow, Gary Cooper, Cary Grant, and Clark Gable. He even earned for himself a screen test. Ben carried on romances with film stars Wendy Barrie and Marie McDonald.

Ben's Achilles heal was certainly his weakness for women, particularly one long-legged brunette named Virginia Hill. Virginia had a long history as a mistress of various syndicate big shots, and she seems to have also acted as a courier of large amounts of money for the mob. Virginia's nickname, because of her long legs. was the flamingo, and Ben immortalized her in the name of his hotel. In the meantime, Ben maintained a Jewish wife and children he kept far away from his criminal and social activities. This was true in California as in New York.

But the reason why Ben is still a center of attention more than 50 years after his death is that Ben Siegel was a man of vision, even if that vision was just as much stolen property as everything else he owned. But it was the drive, the persistence, and the charm of Ben Siegel that made the Flamingo Hotel a reality. And it was the Flamingo Hotel that made modern-day Las Vegas a reality.

Ben Siegel had borrowed large amounts of money from his Mafia friends to build the Flamingo. There were all kinds of cost overruns and delays. There were rumors among the members of the Syndicate that Ben and Virginia Hill were skimming funds from the construction costs and stashing them in Switzerland. But finally, the hotel opened, on December 26. 1946.

The opening was a grand occasion, with numerous Hollywood stars in attendance. But the excitement was short lived, for while the casino and restaurant were open, the actual hotel was still under construction. The Mafia bosses were not pleased. A contract was put out on Ben Siegel. Lansky, one of the most powerful voices in the organization, had to have given his approval for the execution of his boyhood chum and partner. But sentiment was put aside.

On June 20, 1947, Ben Siegel was relaxing in the living room of Virginia Hill's Beverly Hills mansion. Virginia herself was off on a trip to Europe and Ben was alone. Two shots were fired through the window of the house and Ben Siegel was killed instantly.

The story of Ben Siegel's life has become a favorite of novelists. historians, movies, and television shows. The fact that he lived and died so dramatically in the heart of Hollywood itself may have something to do with its popularity. But it must also be remembered that this Jewish gangster, beyond any other gangster in America's turbulent history, has left behind a living heritage, the bustling, gambling haven of Las Vegas.

Recently Ben Siegel was honored with a commemorative gambling token issued by his own Flamingo Hotel, now the Flamingo Hilton, to mark the 50th anniversary of its original opening. This 39 millimeter, $5.00 gambling token was probably released in 1996 or 1997. It is made of white plastic, with an edge of red with light and dark green flecks. The obverse shows a facing photograph of Siegel, in suit but with no tie. The picture is printed in black and white. The words FLAMINGO HILTON. LAS VEGAS, NV, $5, and "BUGSY" SIEGEL appear in red letters. The reverse shows some red flowers as part of the design. *Flamingo* HILTON appears in red, 50th appears in green above a green ribbon with ANNIVERSARY in white letters, $5 is in red and LAS VEGAS, NV in green. Both sides are surmounted by clear plastic rings that have the words FLAMINGO HILTON and $5 printed on them twice in incuse letters.

Ben Siegel would not have been happy with his appearance on this token. No one would have dared to call him "Bugsy" to his face in his lifetime. But it is as Bugsy Siegel, the man who founded the gambling industry in Las Vegas, and, by extension, across the nation, that his memory is secure.

The Mother of the Moshavot

Many efforts have been made to induce Jews to leave their native lands and return to Palestine and engage in agriculture. The fact that Sir Moses Montifiore long cherished the idea of establishing agricultural colonies in the Holy land is well known. On each of his seven visits there, he spent considerable time and thought to the subject, particularly with reference to the problem of securing protection for the lives and property of any future colonists.

In 1878, a number of observant Jews from Jerusalem decided to become farmers and establish a village called Petah Tikvah ("Gateway of Hope"), after Hosea 2:17. They initially set out to purchase a tract of land near Jericho, but did not obtain the consent of the Turkish Crown to the transfer of ownership. Not abandoning their plan, they chose an area of 3,400 dunams near the Yarkon River course, adjoining an Arab village called *Mulabbis*, land privately owned by Selim Kassar, an Arab from Jaffa. . The area looked attractive with its greenery, uncommon for the country in those days. Disregarding warnings of the danger of malaria there, the settlers purchased the land and thus laid the ground for the first Jewish village in the country, which later became known as *"the mother of the moshavot."*

The founders succeeded in mobilizing additional settlers, but the colonists that settled near the river soon suffered from malaria and most of them were forced to leave. The first harvests were disappointing, and quarrels broke out within the group. In 1882 Petah Tikvah numbered ten houses and 66 inhabitants. As health conditions became unbearable, the settlers had to transfer to the neighborhood of the Arab village *Yehud* further south.

In 1883 Bilu immigrants from Russia renewed settlement on the site of Petah Tikvah itself. They again had to withstand the immense difficulties caused by their own lack of farming experience and financial means, frequent raids of Arab neighbors, and the hostility of the Turkish authorities. Baron Edmond de Rothschild soon came to their aid and enabled them to embark on the drainage of the swamps. The management of the moshavah passed from the local committee into the hands of the Rothschild administration. This step soon became a source of tension between the officials and the settlers, until Rothschild decided in 1900 to transfer the moshavah to the Jewish Colonization Association (ICA).

The danger of Arab attacks, causing bodily harm to settlers, damage to homes and other property, and the malicious practice of pasturing Arab flocks on Jewish fields, prompted the settlers to organize a first guards-

men's group, headed by Abraham Shapira, which succeeded in securing the village and driving off the marauders. The drainage of the swamps and planting of citrus groves led to an improvement in the economic situation and attracted more settlers and Jewish laborers.

Prior to the First World War, Petah Tikvah was home to more than 1000 Jews. The photograph on the front cover is reproduced from *The First Photographs of the Holy Land*, and shows a village street in Petah Tikvah in 1913.

In World War I, Petah Tikvah found itself between armies of the Central Powers (Turkey and Germany) and Allied lines before it was taken by the British in 1917. After the war, the *moshavah* absorbed many immigrants and in 1920 received municipal council status. In May 1921 an Arab attack on Petah Tikvah was repulsed by a defense force consisting mainly of local youth, and four young men, were killed.

A little known fact is the issuance of a series of paper tokens in Petah Tikva from 1923-1927. Arie Kindler, the former curator of the Kadman Numismatic Museum, attempted to research these issues in the early 1960's. Together with then secretary of Petah Tikvah, a Mr. Wolfson they sought to investigate the paper money issued by this colony. Unfortunately the facts were almost forgotten and none of the paper tokens of this kind were found in the archives of the city.

A Petah Tikvah Four Egyptian Piaster note was found in the collection of a prominent Israeli banknote collector whom we visited on our last trip to Israel in April. This is the first time this note is published. There are

Obverse: Legend (in Hebrew) : Only for use within the boundaries of the local council of Petah Tikva
Serial, number 410 , (¼) for meat to the value of one quarter Egyptian Piaster, signatures of the local council and treasury
Date 25th Kislev TRPG about December 1923
Reverse: Stamp of the local council in Hebrew and English
Com (ittee of the COL(ony of) PETACH TIKWAH

several other paper tokens issued by the colony which were only used internally. These are printed in Hebrew and bear the rubber stamp of the Petah Tikva on the reverse. These are also denominated in Egyptian currency. For those readers who question the Egyptian currency, it should be remembered that from the end of World War I, until 1927, Egyptian currency was used as the defacto currency in Palestine. It was not until the Palestine Currency Board was created in 1927, that Palestine had its own money. This is the reason Egyptian paper money, dated prior to 1927, is eagerly sort after by collectors of Israeli, Egyptian and British Colonial currency.

In 1930, Petah Tikvah attained a population of 8,768. Its growth was accelerated further in the 1930s, thanks to its central location within the Jewish settlement zone, resulting in a population of 20,000 in 1938 and in the attainment of city status in 1939. Petah Tikvah became the marketing center of its region's farming produce and established industries, which, initially, were based mainly on agricultural raw materials.

It should also be noted that the residents of Petah Tikvah were strongly allied with the clandestine forces that fought with the British over England's policies against the Jews. Many caches of live ammunition, guns, dynamite and grenades were hidden in the houses and fields. On numerous occasions, individuals wanted by the British for terroristic activities and killing British soldiers were secreted away and given food and shelter.

With the expansion of its built-up area, Petah Tikvah gradually absorbed adjoining workers' quarters and villages such as *Kefar Gannim, Kefar Avraham, Mahaneh Yehudah and Ein Gannim Sha'ariyyah.* After 1948, the city's expansion proceeded at an even quicker pace, bringing the population to more than 150,000 in the early 1990's. Its location on the outer ring of the Tel Aviv conurbation deeply influences Petah Tikvah's character.

Although industry, with large enterprises in metals, rubber tires, textiles, food, and other branches, constitutes the city's main economic foundation, farming still plays a role, as the environs belong to Israel's central citrus growing area. Two large hospitals, *Beilinson* and *Ha-Sharon*, lie within Petah Tikvah's municipal limits. An important cultural institution is *Yad la-Banim*, which is dedicated to the fallen in all stages of Israel's defense. Efforts to restrain Petah Tikvah's expansion over additional farmland of the vicinity, which counts among Israel's most productive soils, have resulted, since the 1960s, in closer and higher building in the city's zone.

The Jewish Cemetery at Newport
by Henry Wadsworth Longfellow

How strange it seems! These Hebrews in their graves.
Close by the street of this fair seaport town.
Silent beside the never-silent waves,
At rest in all this moving up and down!
The trees are white with dust, that o'er their sleep
Wave their broad curtains in the south-wind's breath,
While underneath these leafy tents they keep
The long mysterious Exodus of Death.

And these sepulchral stones, so old and brown,
That pave with level flags their burial place,
Seem like the tablets of the Law, thrown down
And broken by Moses at the mountains base.
The very names recorded here are strange,
Of foreign accent , and of different climes;
Alvares and Rivera interchange
With Abraham and Jacob of old times.

"Blessed be God! for he created Death!"
The mourners said, "and Death is rest and peace";
Then added, in the certainty of faith,
"And giveth Life that nevermore shall cease."
Closed are the portals of their Synagogue,
No psalms of David now the silence breaks,
No Rabbi reads the ancient Decalogue
In the grand dialect the Prophets spake.

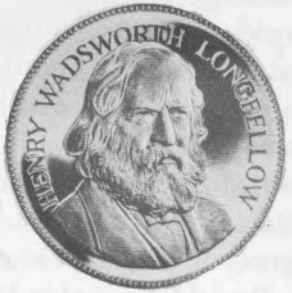
Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its beauty, like a summer rain,
Still keeps the graves and their remembrances green.
How came they here? What burst of Christian hate,
What persecution, merciless and blind,
Drive o'er the sea - that desert desolate
These Ishmaels and Hagars of mankind?

They live in narrow streets and lanes obscure,
Ghetto and Judenstrauss, in mirk and mire;
taught in the school of patience to endure
The life of anguish and the death of fire.
All their lives long, with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And shaked its thirst with marah of their tears

Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.
Pride and humiliation hand in hand
Walked with them through the world where'er they went;
Trumpled and beaten were they as the sand,
And yet unshaken as the continent.

For in the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time.
And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backwards, like a Hebrew book,
Till life became a Legend of the Dead.

But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races, but does not restore
And the dead nations never rise again.



Daniel Itzig - Leader of Prussian Jewry

Daniel Itzig, a German banker, entrepreneur, and leader of the Berlin Jewish community was born in 1723. His father was a horse merchant. Itzig married into the wealthy Wulff family and began his career as purveyor of silver to the royal mint. This activity reached its peak during the Seven Years' War (1756–63) when Frederick II gave Itzig and V. H. Ephraim contracts for financing the war through the issuance of successive series of debased coinage.

In 1761 Itzig received the rights of a Christian merchant. After the war he invested his money in manufacturing leather and iron goods, built himself a palace, and established a bank. Itzig was appointed chief representative of Prussian Jewry by Frederick II and in 1787 was head of the commission which prepared suggestions for the improvement of the status of Prussian Jewry. He became the confidential financial advisor to the Emperor and received, on May 2, 1791, the coveted Naturalisationspatent, bestowing full citizenship on him and his entire family. He was the first Prussian Jew to be so honored. However, in 1798 Frederick William III refused the Berlin Jewish community's 1795 request, in which Itzig was first to sign for improved conditions.

In 1797 he was appointed court banker and inspector of road construction. In 1761 Itzig envisaged a school for poor children where secular and religious subjects were to be taught. Such a school was set up in 1778 by his son Isaac Daniel.

As conversions to Christianity increased, Itzig stipulated in his will that any of his descendants who were converted would be disinherited. Of his five sons, Isaac Daniel (1750–1806) was the most talented. With David Friedlaender he founded the Juedische Freischule of Berlin, which he also directed. In 1796 he declared himself bankrupt after the French government defaulted on a payment for 10,000 horses. His son, Moritz Jonathan (1787–1813), caused a sensation by publicly thrashing the romantic poet Von Arnim who had declined Moritz's challenge to a duel for deriding the admittance of Jews to upper classes of society, considering that a Jew was hardly a worthy opponent. Moritz died, a volunteer, at the battle of Luetzen. Elias Daniel (1756–1818), son of Daniel, changed his name to Hitzig, "Itzig" being the pejorative nickname applied to Jews.

Of Daniel Itzig's ten daughters, one married David Friedlaender, another Bernhard von Eskeles, and a third daughter, Fanny von Arnstein, presided over the most brilliant salon at the Congress of Vienna. Virtually none of Daniel Itzig's descendants remained Jews. Daniel Itzig died in 1799.

The Daniel Itzig medal was sculpted by the noted Jewish medal engraver Abraham Abramson upon the occasion of Daniel Itzig's 70th birthday. His father, Jacob Abraham was born in Poland in 1723 and worked in the mints of Berlin, Stettin, Koenigsberg, and Dresden. In 1752, Frederick II of Prussia appointed him medalist at the Berlin mint. Abraham struck 33 commemorative medals, among them one in memory of Moses Mendelssohn. His son, Abraham, born in 1754, studied with his father and with Tassaert at the Berlin *Kunstakademie*. At first most of his work was done in conjunction with his father but after 1784 on his own. He produced a series of medals depicting German scholars. The first medal, of Moses Mendelssohn, which he did with his father, was followed by many others including Lessing and Kant. He worked as his father's assistant from 1771, but was appointed royal medalist in 1782 and in this function did work mainly on mint dies. He worked at portrait medals in wax and after 1786 he exhibited them at the *Kunstakademie*. Aided by a government grant, he made a tour of Vienna, Venice, and Rome from 1788 to 1792. Beside his work for the mint Abraham received government commissions for commemorative medals and wax portraits. He also executed work for Russia and several German states, among them a medal to celebrate Jewish emancipation in Westphalia in 1808. Abraham also did private work, such as medals of Markus Herz (1803), and Daniel Itzig (1793). His signature was Abr, A/S, N, or sometimes just A.

Jewish History in Kromeriz
by Meir Lamed

Jewish community seal from Kromeriz

Kromeriz is a town in central Moravia, Czech Republic. The Jewish community of Kromeriz was among the oldest in Europe. In 1322 the bishop of Olmuetz permitted one Jew to settle in the town, exempt from servitude to the royal chamber (*servi camerae regis*). A community under the protection of the bishop grew up soon after which remained under the protection of the successive bishops until 1848.

In 1546, the Jews moved to another part of the town because of conflicts with their neighbors. In 1642, during the Thirty Years' War, the community was destroyed by the Swedes, an event mourned in several contemporary *selihot*. Kromeriz absorbed many refugees from the Chmielnicki massacres (1648). Eight Jewish families expelled from Vienna settled there under the bishop's protection in 1670. .

By 1689 Kromeriz was considered the most important and most affluent Moravian community after Nikolsburg and from then until 1697 it was the seat of the country rabbinate. However, during the 18th century the community became impoverished and many left.

In 1889 a blood libel conspiracy took place in Kromeriz. This was the allegation that Jews murder non-Jews, especially Christians, in order to obtain blood for the Passover or other rituals; a complex of deliberate lies, trumped-up accusations, and popular beliefs about the murder-lust of the Jews based on the conception that Jews hate Christianity and mankind in general. It is combined with the delusion that Jews are in some way not human and must have recourse to special remedies and subterfuges in order to appear, at least outwardly, like other men. The blood libel led to trials and massacres of Jews in the Middle Ages and early modern times.

In 1910 a new synagogue was dedicated. After the Nazi occupation (1939) ritual slaughter (*shehitah*) was forbidden. The Czech population paid little attention to the anti-Semitic laws promulgated in 1940. However, the Nazis attempted to blow up the synagogue and deported the Jewish community in 1942. The synagogue equipment was sent to the Central Jewish Museum in Prague. After the Holocaust a small congregation was reestablished, affiliated to Kyjov.

Jewish History in Grodno

Grodno is a city in Belarus, formerly Poland-Lithuania. It was one of the oldest Jewish communities in the former grand duchy of Lithuania having received a charter from Grand Duke Witold in 1389. This indicates the existence of a synagogue and cemetery and shows that Jews owned real property in the city and its environs and engaged in commerce, crafts, and agriculture. They were banished by the general decree of expulsion of the Jews from Lithuania in 1495 and their property was sequestered, but were permitted to return and to claim their possessions in 1503.

During the 16th century the townsmen of Grodno were consistently hostile to the Jews, the artisans in particular. Grodno, however, became noted as a center of Jewish learning. By the end of the century a number of *battei midrash* and *yeshivot* had been established. The city was spared during the Chmielnicki massacres in 1648–49 and gave asylum to fugitives from the south, but later suffered from the Russian invasions of 1655–57 and subsequent invasions by the Swedes. The fanaticism of the Jesuits was from 1616 an additional spur to frequent calumnies against the Jews, and the kidnapping of Jewish children for forced conversion. The community became heavily involved in debt to pay for the defense and ransom of those victims.

When Grodno passed to Russia with the third partition of Poland in 1795, the Jewish community was the largest in Lithuania after Vilna. The decrease in the Jewish population during World War I was partly due to their expulsion to inner Russia by the Russian military authorities in 1915. The decrease relative to the general population after the war was due both to Jewish emigration from Grodno and to the official encouragement given to Poles to settle there after its conquest by the Poles in 1919.

The principal traditional sources of income of Grodno Jews were commerce (principally in agricultural and timber products) and crafts, and more recently, industry. In 1887, 88% of commercial undertakings, 76% of factories and workshops, and 65.2% of real estate in Grodno were Jewish owned. The huge Y. Shereshevsky tobacco factory in Grodno employed, before World War I, some 1,800 workers and provided a livelihood for hundreds of families in subsidiary activities, nearly all Jewish. Work stopped on the Sabbath and Jewish festivals and it maintained a school for the children of the employees. The Polish government nationalized it in the 1920s, making it conform to the official pattern and the majority of the Jewish workers were forced out.

After Grodno's reversion to Poland the Jews were systematically ousted from their economic positions and from the middle of the 1930s a stringent

anti-Jewish economic boycott was imposed. At that time 21,000 Jew made up almost half of the city's population.

The Grodno community supported numerous *battei midrash* and societies formed by the *Mitnaggedim* for religious studies, which were attended regularly by people from all classes of the community. The famous scholar R. Shimon Shkop headed the great *"Shaar Hatorah"* yeshivah in Grodno (1920–39) The numismatic illustration for this article is a receipt from this institute.

Some wealthy members of the community contributed lavishly toward establishing orphanages, hospitals, old-age homes, and an excellent trade school. One of the first loan and savings cooperative funds in Russia was opened in 1900. A Jewish Socialist circle existed in Grodno where the first Jewish Socialists turned their attention to the working man. Various trends of Jewish labor movements became increasingly active in Grodno. The labor movements played an important part in organizing Jewish self-defense in Grodno in 1903 and 1907, and some Jewish youngsters there also avenged the bloodshed that resulted from the pogroms at Bialystok. In the years between the two world wars the working movement fought for the rights of the Jewish worker to obtain employment and against anti-Jewish discrimination by the Polish government.

Among Grodno Jews joining the early settlements in Erez Israel in the 19th century was Fischel Lapin, who settled in Jerusalem in 1863 and was a prominent communal worker. A society for settling in Erez Israel was founded in Grodno in 1872, and a second acquired land in *Petah Tikvah* on its foundation in 1880, where a pioneer settler from Grodno was Mordecai Diskin. The society of *Hovevei Zion* in Grodno in 1890 gave generous support in building the Girls' Hebrew school in Jaffa. Grodno was one of the most active centers of Hovevei Zion, as also subsequently of the Zionist

movement in Russia, in which the two brothers Bezalel and Leib Jaffe were prominent. Zionist shekels were printed clandestinely in Grodno. Grodno remained one of the important centers of the Zionist movement and its constituent parties and youth movements between 1916 and 1939.

When Grodno was under Soviet rule (1939–41), a clandestine Zionist center there transferred intending immigrants to Erez Israel via Vilna, then the capital of Soviet Lithuania. The Nazis occupied Grodno on June 22, 1941, the day on which Germany attacked the Soviet Union. On July 7, 80 Jews in the professions were arrested and executed by the Nazi authorities. On Nov. 1, 1941, the Jews of Grodno were segregated into two ghettos, one for "skilled workers" in the small, overcrowded "synagogue quarter" (Shulhof) and the fish market; the other, which was smaller and reserved for the "unproductive," in the suburb of Slobodka. On Nov. 2, 1942, the ghettos were surrounded and sealed off, and their liquidation began. The liquidation took place in several stages. According to a Nazi source, 44,049 Grodno Jews were sent to the extermination camps, 20,577 Jews from Grodno itself, and 23,472 from neighboring townlets. Some 180 Jews remained in Grodno and the district, hidden among gentiles or otherwise concealed until the town was liberated by the Soviet Army in July 1944.

Early in 1942, a Jewish underground resistance and defense movement was formed; members of Zionist youth movements, especially women, set up a communications center in Grodno for contact with the ghettos in Vilna, Bialystok, and Warsaw; there was also a workshop for forging "Aryan" papers and travel permits for members of the movement engaged in rescuing Jews and in armed defense. Groups of Grodno Jewish partisans were active in forests. Some 2,000 Jews resettled in Grodno over a period of years following its liberation.

By the 1960s Grodno had no synagogue. The "old" synagogue was a storehouse; the "new" one was used as a sports hall. In the mid-1950s the Jewish cemetery was plowed up. Tombstones were taken away and used for building a monument to Lenin. There are four mass graves of Jews near the city, on which monuments were erected after World War II. One of them was repeatedly desecrated and damaged and there were several cases of graves being similarly treated.

David King Over Israel

The young David was anointed king by the prophet Samuel, as described in 1 Samuel 16, but in practice King Saul continued to rule for many years, during which he tried, on various occasions, to eliminate the threat that David posed to his kingdom. Saul's death on Mount Gilboa in battle against the Philistines enabled David to return from exile at Ziklag and to be chosen king by his tribe, Judah.

For his tribal capital David chose Hebron. Following a war of succession between David and Ish-boshet (son of Saul), David became sole king: "All the tribes of Israel came to David at Hebron and said: We are your own flesh and blood... and the Lord said to you: You shall shepherd My people Israel ... And they anointed him King of Israel.

David ruled in Hebron for more than seven years, including five years over the whole nation. Having consolidated his kingdom, he sought a new capital to unify the nation. His diverse considerations in choosing "Zion" are cited in the introductory screens to First Temple Period and City of David: "But David captured the stronghold of Zion... David occupied the stronghold; therefore it was renamed the City of David" (1 Chronicles 11:4-7).

By bringing the Ark of the Covenant to his city, David established Jerusalem, symbolically and practically, as both a religious and political capital: "David whirled with all his might before the Lord... Thus David and the whole House of Israel brought up the Ark of the Lord with shouts and with blasts of the horn" (2 Samuel 6:14-15).

From his small capital David ruled a vast kingdom (described, for example, in 2 Samuel 8), taking advantage of the temporary decline of Egypt in the south and Aram in the north.

David laid an extensive organizational and engineering foundation for building the Temple in his city, but various reasons prevented him from undertaking the project. Tradition says that it was God's doing because "you have shed much blood on the earth in My sight" (1 Chronicles 22:8). David in fact could only purchase the land on which the Temple was to be built, on which he placed an altar in order to atone for the sin he had committed while commanding the people:"

The prophet Gad came to David the same day and said to him, 'Go and set up an altar to the Lord on the threshing floor of Araunah the Jebusite... So David bought the threshing floor... And David built there an altar to the Lord and sacrificed burnt offerings and offerings of well-being "(2 Samuel 24:18-25).

It is significant that David did not order the city's residents killed and the king executed at the time of the conquest, and long afterward even paid the former king full value for private land on Mount Moriah. In a prophetic utterance, the task of building the Temple is entrusted to David's son: "When your days are done and you lie with your fathers, I will raise up your offspring after you... and I will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever" (2 Samuel 7:12-13).

David's kingdom, which was born in civil war and court intrigues, is also passed to his son Solomon in the aftermath of bloody events. Tradition ascribes to David a splendid combination of spiritual potency together with military acumen, a passionate character, and a penchant for court machinations.

"The Entry into Jerusalem" is one of the works in the tapestry adorning the Knesset, Israel's parliament. After King David established his capital in Jerusalem, he and the Israelites brought the Ark of the Covenant into the city in a joyous procession "with all manner of instruments... with harps and with psalteries and with timbrels and with sistra and with cymbals". Around the figure of David dancing and playing the lyre before the Ark, Marc Chagall unites the past, present and future of the people of Israel in a colorful and exquisite composition. Chagall blends David and his procession harmoniously with Hassidim in kaftans and pioneers and landscapes and symbols ranging from biblical times to the period of the modern state.

A color lithograph of this drawing depicting King David playing the lyre and dancing has been inserted into the obverse of the King David State Medal issued in 1991. The reverse pictures a seven branched candelabrum from Chagall's mosaic.

P A D U C A H
by Edward Schuman

Although traditionally Daniel Boone is associated with the discovery and settlement of Kentucky, there were many explorers who preceded him. There is some evidence that pioneers of Jewish descent took part in the expedition fitted out in the 1770s by Judge Richard Henderson. It was this Virginia jurist who in 1769 engaged Daniel Boone to open up the Wilderness Road. Boone himself had many contacts with Jews.

In 1781 Cohen & Isaacs of Richmond, Va., employed him for land surveying in Kentucky. Col. Boone was given six pounds as advance payment. A receipt for the land warrants has on its back in Yiddish: *"Resit fun Kornel Bon far 1000 akir lanit"* (preserved in the American Jewish Archives).

Formally organized Jewish communal life in the state did not start until the 1830s. Abraham Jonas, brother of Joseph Jonas, settled in Williamstown in 1827 and was elected to the legislature and even nominated as its speaker. He was a friend of Abraham Lincoln and helped the future president in founding the Whig Party. Jonas petitioned the legislature in 1834 for the first Jewish congregation in the state (in Louisville).

Pudacah's Jewish community was the worst sufferer from the most sweeping anti-Jewish regulation in all of American Jewish history, Gen. Ulysses Grant's infamous Order No. 11 of December 17, 1862. This order provided for the expulsion of all Jews, "as a class", from the Department of Tennessee (of which Kentucky was then apart of) within twenty four hours. The reason for this drastic decree was part of the Union Army's attempt to halt trading with the Confederacy and the resulting widespread profiteering.

In *American Jewry and the Civil War*, Dr. Bertram W. Cohen wrote "They still tell stories in Paducah, Ky. of the hurried departure by riverboat up the Ohio river to Cincinnati; of a baby almost left behind in the haste and confusion and tossed bodily into the boat; of two dying women permitted to remain behind in a neighbor's care. Thirty men and their families were expelled from Paducah."

When the injustice of this order was brought to President Lincoln's attention, he quickly issued orders for its revocation, but the damage was done. Controversy exists until this day over the origin of this order. While blame has been put at Ulysses Grant, there were no other instances of anti-Semitism on his part, and in fact when he became president, he offered the cabinet position of Secretary of the Treasury to Joseph Seligman, a Jew, and appointed another Jew, Benjamimn Franklin Peixotto as United States council at Bucharest as part of an effort to persuade the Rumanian government to relent its violent campaign of progroms against its Jews. Simon Wolf, a representative of Jewish concerns in Washington believed "that Grant did more on and behalf of American citizens of Jewish faith at home

and abroad, than all the presidents of the United States prior there to or since." Whether or not Grant signed an order put before him without scrutiny has still to be answered.

Several checks from Paducah are the numismatic illustrations for this article. The Temple Israel Congregation is still in existance today. Note the misspelling "Temple Isreal" on the January 4th, 1923 check and the treasurer's signature. It is the same J. Wallerstein as on the last check. Wallerstein's Mens and Boys Outfitters, a typical Jewish business in this era, was established in 1868. Their check, printed in the style of the 1920's, portrays an impressive building.

Temple Israel Congregation
INCORPORATED
PADUCAH, KY. Jan'y 4 1923 No. 2358
PAY TO THE ORDER OF Arthur Mayer $7.55/100
Seven & 55/100 DOLLARS
FOR Cash adv for Invoice
TO THE CITY NATIONAL BANK
73-35 PADUCAH, KY.
Collectible at par through the Federal Reserve Bank of St. Louis or any other Federal Reserve Bank
TEMPLE ISREAL
By [signature] Secretary
By [signature] Treasurer

Temple Israel Congregation
INCORPORATED
No 2468
PAY TO THE ORDER OF PADUCAH, Ky. Sept 28 1923
Treasurer Temple Israel Sixty Five $65.00/100
Sixty Five 00/100 DOLLARS
FOR Cash borrowed.
TO THE CITY NATIONAL BANK
73-35/8 PADUCAH, KY.
COLLECTIBLE AT PAR THROUGH THE FEDERAL RESERVE BANK OF ST. LOUIS OR ANY OTHER FEDERAL RESERVE BANK
TEMPLE ISRAEL
By [signature] SECRETARY
By [signature] TREASURER

Wallerstein's
MENS AND BOYS OUTFITTERS
BROADWAY
ESTABLISHED 1868

No. 8786
Paducah, Ky.
APR 1 [illegible] 192[illegible]
Pay to the order of Comulins Stock $15.00
Wallerstein's $ ★ ★ ★ 15 AND 00 CTS
In full to date
TO CITY NATIONAL BANK, 73-35. PADUCAH, KY.
WALLERSTEIN BROS. INCORPORATED
By [signature] SECRETARY

Moshe Dayan

Moshe Dayan is considered by many the foremost representative of the State of Israel in the first generation of its existence. He was born to Shemuel and Devora Dayan in Degania, South of Tiberias. When he was five, his parents joined the founders of Nahalal, a settlement not far from Nazareth. It was here, later, that his involvement in security matters began. He served as a special policeman, as motor patrol commander, as an instructor in the Haganah and as a fighter under Orde Wingate. Dayan, together with 43 other trainees in the Haganah, was sent to Acre prison.

After his release, he served as one of two deputies (the other wasYigal Allon) to Yitzhak Sadeh, head of the Hagannah. In 1944, Dayan commanded a Haganah force that participated in the allied invasion of Syria. It was in this battle that he lost his eye and thereafter the black eyepatch became his mark of recognition.

At the outset of the War of Independence, Dayan served as the officer for Arab affairs in the Haganah headquarters. Later, as commander of Jerusalem, Dayan got his first opportunity to display his diplomatic skills. He participated in negotiations with King Abdullah and which resulted in a series of agreements at the end of the war, Dayan fulfilled a decisive function in shaping the character of the Israel Defense Forces, and in developing a new military doctrine which was crystallized and reached its peak in the Sinai Campaign of 1956, which he commanded as Chief of Staff.

In January 1958, Dayan retired from the IDF arid, following two years of law studies, entered active politics as a representative of the Labor Party. He was one of the those who supported Ben-Gurion in his decision to break away from the party mainline. In 1963 he resigned from the Eshkol Government in protest against his exclusion from responsibility for security matters.

On the eve of the Six Day War (June 1967), Dayan was appointed Minister of Defense in the National Unity Government and led the IDF in that war. The appointment of Dayan was a result of public pressure and broad multiparty support. Following the war, Dayan formulated the "open bridges" policy and originated the policy of economic integration between the State of Israel and the "territories", as well as ways and means of arriving at Jewish-Arab coexistence in Judea, Samaria and Gaza. He endeavored to found a "different relationship" between Israel and its neighbors with the object of instilling into the Arabs' awareness the fact of Israel's existence as a legitimate, permanent reality in this part of the world, whilst, at the same time, establishing normal relations and mutual dependence between Israel and the Arabs of Judea, Samaria and Gaza.

Dayan continued as Minister of Defense during and after the Yom Kippur War and was the subject of severe public criticism relating to the opening stages of the war. However, the "Agranat "Committee, which investigated the events of the war, found no fault in the manner in which Dayan had discharged his duties - though it did not take a position on the subject of his ministerial responsibility. After the war, Dayan was an active partner in achieving the separation of forces agreement with Egypt, in 1974, but, after Prime Minister Golda Meir's resignation on April 11th, 1974, Dayan did not join the Rabin government.

After the 1977 electoral upheaval, Dayan acceded to the invitation of the Likud leader, Menachem Begin, to serve as Foreign Minister in his cabinet. At the end of his term in the ninth Knesset, he established an independent list Telem, on which he was elected to the tenth Knesset.

As Foreign Minister, Dayan initiated the first contacts with Egyptian representatives preceding President Sadat's visit to Jerusalem. Dayan fulfilled a central role in the Camp David Conference and the signing of the peace treaty with Egypt. He resigned from the cabinet on October 23rd, 1979 because of differences of opinion over the implementation of the agreement regarding autonomy for the Arabs of Judea, Samaria and Gaza. Dayan's approach sought to achieve a continued Israeli military control of the territories together with a centrally-planned settlement effort in his formulation: Jews should never again be made foreigners in any parts of Eretz-Yisrael while opposing the extension of Israel sovereignty over the territories or the running of the day-to-day lives of the Arab inhabitants.

After resigning from the government, Dayan tried to further his plan for the unilateral implementation of autonomy in the territories. He propounded this position both in the Knesset and in the "Forum for Political and Social Discussion" which served as his main stage for expressing political opinions after the 1977 elections. Moshe Dayan, son of the land, fighter, soldier and statesman died on October 16th, 1981.

Numismatically, he is remembered only through the issuance of privately made medals and medallions.

This medal honors Moshe Dayan, Israel Defense Minister during the Six Day War.

A Detective Story
by David Hendin

Israeli archaeologist and numismatist Dr. Ya'akov Meshorer is a leading authority oil the coins of ancient Israel. Once, as he took file on a tour of the exhibits of the Israel Museum in Jerusalem, he paused before a glass case containing a small pottery oil lamp and a pile of small bronze coins, He motioned toward the display and told about the 1964 excavations of the ancient settlement of Ein-Gedi, on the shore of the Dead Sea, where a house from the first century C.E. had been preserved almost to its original height.

While archaeologists were taking pictures, one of the workers accidentally knocked a piece of plaster off a high portion of the wall, revealing this same ancient clay oil lamp which contained 139 small bronze coins (called prutot or quadrantes), issued mainly by the Roman prefects and procurators who ruled Judaea under Rome between the years 6 and 66 C.E. Meshorer concluded that these 139 coins could not have been a hoard in the usual sense, since their value was so small that no one would salt them away for the sake of saving or hiding money. At any rate, since the coins were hidden behind the plaster in the wall of the house, it was unlikely that the owner ever intended to recover them, So Meshorer reconstructed the events leading up to the hiding of the coins as follows:

"A Jew in the year 60 C.E. built his house, and, while finishing it, before its last plaster stage, decided to hide a sacred amount of money in the wall to protect against the evil eye." Was it pure chance that there were 139 coins? Or was there a reason for this number? Meshorer had the answer.

In ancient times, the most sacred sum of money to the Jews was the half shekel, since this was the amount each person paid as the annual tribute to the Temple. But, according to Meshorer, our first-century Jew did not want simply to put a single, silver half shekel into his wall for luck since "the large number of coins apparently would make a better impression." The man also decided to put the money into a lamp-"a symbol of eternity."

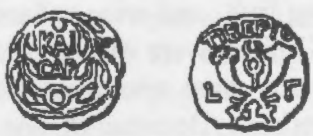
But wait. Half a shekel was equal to only 128 of the small bronze coins. So why were there 139? Deduced the archaeologist: "One who came to the Temple to donate his tribute of half a shekel and gave it in currency other than the usual silver currency of the city of Tyre, then officially and exclusively used for this purpose,... had to add a sum equal to eight percent of the tribute, the fee charged by the money changers. That fee was the same kind of fee banks and money changers charge today for converting

one nation's currency to another's. And eight percent of 128 is almost 11, "thus putting in the lamp 139 quadrantes, making the exact holy sum of half a shekel, in small change."

This is only one example of the kind of fascinating detective work in which a numismatist or archaeologist can engage.

Coponius (6-9 C.E.)

Marcus Ambibulus (9-12 C.E.)



Valerius Gratus (15-26 C.E.)

Pontius Pilatus (26-36 C.E.)

Antonius Felix (52-59 C.E.)

Porcius Festus (59-62 C.E.)

Examples of various prutot that made up the tribute in the oil lamp

In The Town of Death

Kishinev is the capital of Moldova, formerly within Bessarabia. A Jewish cemetery is known to have existed in a village near Kishinev during the 18th century. In 1774, a hevra kaddisha was founded in the town with a membership of 144. When Kishinev became the capital of Bessarabia under Russian rule (1818) it developed rapidly, becoming a commercial and industrial center, and many Jews moved there from other places in Russia. In the wake of the authorities' efforts to hasten the assimilation of the Jews, the first Jewish secular school was opened in 1838. In time two other government schools were opened.

At the close of the 19th century most of the Jews were engaged in commerce, handicrafts, and industry. About 20,000 Jews were in miscellaneous occupations, in particular in the garment and timber industries and in the manufacture and trade of agricultural products, for which the region was noted. Jews owned many flour mills and plants for curing tobacco and drying fruit, and wine cellars. In 1898, 29 of the 38 factories of all kinds in Kishinev were owned by Jews. Large commercial houses and printing presses were also owned by Jews and employed thousands of Jewish workers. Because of the policy of the Russian authorities, who deliberately fostered anti-Semitism and passed legislation restricting the sources of livelihood open to Jews, Kishinev had a particularly large number of poor and destitute who were supported by various charitable institutions. In 1898, the separate welfare organizations amalgamated to form the Society in Aid of the Poor of Kishinev.

The name of Kishinev became known to the world at large as a result of two pogroms. The first, initiated and organized by the local and central authorities, took place during Easter on April 6–7, 1903. Agents of the Ministry of the Interior and high Russian officials of the Bessarabian administration were involved in its preparation, evidently with the backing of the minister of the interior, V. Plehve. The pogrom was preceded by a poisonous anti-Jewish campaign by the Bessarabian newspaper Bessarabets, which incited the population through a constant stream of vicious articles. . In such a heated atmosphere any incident could have dire consequences, and when the body of a Christian child was found, and a young Christian woman patient committed suicide in the Jewish hospital, the mob became violent.

A blood libel, circulated by the Bessarabets, spread like wildfire. (It was later proved that the child was murdered by his relatives and that the suicide of the young woman was in no way connected with the Jews.)

According to official statistics, 49 Jews lost their lives and more than 500 were injured, some of them seriously; 700 houses were looted and destroyed and 600 businesses and shops were looted. The material loss amounted to 2,500,000 gold rubles, and about 2,000 families were left homeless. Both Russians and Rumanians joined in the riots. Russians were sent in from other towns and the students of the theological seminaries and the secondary schools and colleges played a leading role. The garrison of 5,000 soldiers stationed in the city, which could easily have held back the mob, took no action.

Public outcry throughout the world was aroused by the incident and protest meetings were organized in London, Paris, and New York. A letter of protest written in the United States was handed over to President Theodore Roosevelt to be delivered to the czar, who refused to accept it. Under the pressure of public opinion, some of the perpetrators of the pogrom were brought to justice but they were awarded very lenient sentences.

L. N. Tolstoy expressed his sympathy for the victims, condemning the czarist authorities as responsible for the pogrom. The Russian writer Vladimir Korolenko described the pogrom in his story, House No. 13 as did H. N. Bialik in his poem, "Be-Ir ha-Haregah" (In the Town of Death).

On Oct. 19–20, 1905, riots again broke out. They began as a protest demonstration by the "patriots" against the czar's declaration of Aug. 19, 1905, and deteriorated into an attack on the Jewish quarter, in which 19 Jews were killed, 56 were injured, and houses and shops were looted. On this occasion, some of the Jewish youth organized itself into self-defense units. The two pogroms had a profound effect on the Jews of Kishinev. Between 1902 and 1905 their numbers dropped from around 60,000 to 53,243, many emigrating to the United States and the Americas, while many more left after the second attack. The economic development of the town was brought to a standstill.

During World War I, when Russian units retreated from the Rumanian front in 1917–18, they looted Jewish houses on their homeward journey. When the Rumanian army entered the town soon afterward it proved no less savage in its treatment of the Jews. Rumanian rule, which lasted for 22 years (1918–40), made no improvement in the condition of the Jews, who were still harassed by official and unofficial anti-Semitism. However, their numbers increased through the arrival of waves of refugees from the pogroms in the Ukraine during the Russian Civil War.

As in the past, the local agitators were led by students, especially from the theological seminary and the faculty of agriculture. When the

authorities deprived many of the Jews of Kishinev (and Bessarabia in general) of their citizenship in 1924, they lost their very means of livelihood. Hardly a year went by without demonstrations, riots, looting, and threats against the Jews. In addition, the authorities took official measures, such as the closure of Jewish institutions, schools, newspapers, and cultural organizations. Many Jewish youth left for Erez Israel or America.

By German-Russian agreement, in June 1940 Russia annexed Bessarabia. During the year of Russian domination (until July 1941), all Jewish institutions were closed down and the Zionist movement outlawed. In May 1941 the authorities arrested and exiled to Siberia all who were defined as enemies of the regime: these included the activists of the various Jewish movements and the wealthy Jews. There were 70,000 Jews in the town on the eve of the Holocaust.

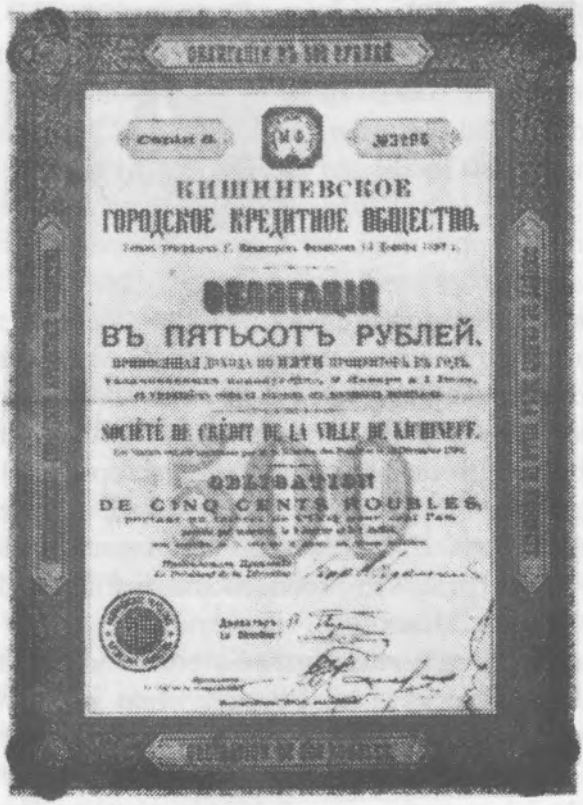
On July 17, 1941, Kishinev was occupied by German and Rumanian units, who entered it together with units of Einsatzgruppe D. The massacre of Kishinev's Jews began immediately under the auspices of the Einsatzgruppe, and by the time the concentration of Jews into a ghetto was completed, about 10,000 had been slaughtered. The order to establish a ghetto and to wear the yellow badge was issued by the Einsatzkommando unit 11a, which from time to time took a number of people out of the ghetto and killed them. The Rumanian gendarmerie acted similarly; German and Rumanian reports mention three such operations.

On Oct. 4, 1941, deportations began to Transnistria, the first group containing 1,600 persons. After this, between 700 and 1,000 Jews were deported daily, the last group leaving on October 31. Many of the deportees were robbed and murdered on the way to the Dniester River, while mass murder took place on the banks of the river, carried out by the Rumanian gendarmes and German soldiers. In Transnistria Jews were sent to various camps and ghettos, where two-thirds of them died from epidemics, hunger, and exposure. The exact number of dead is not known, but taking into account the proportion of those killed in Bessarabia from the time of the Rumanian and German conquest until the deportations to Transnistria on the one hand, and the number of those who died in Transnistria on the other, it may be estimated that of the 65,000 Jewish inhabitants in Kishinev in 1941, 53,000 perished.

In 1947 there were 5,500 Jews in Kishinev. Restrictive measures were imposed on the Jewish community in the 1960s. Bar-mitzvah ceremony was forbidden in 1961; all synagogues but one were closed in 1964; and *mohelim* repeatedly warned to cease performing circumcisions; the

baking of matzah, however, was permitted in 1965. The Jewish cemetery, halved in area to make room for development, was completely closed in the 1960s and tombstones were damaged and destroyed, although the new cemetery was kept in order. Thirty-one Jews were arrested for "economic crimes" in 1962. In 1967 several Jewish students were expelled from the university when they refused to make a public denunciation of Israel's "aggression." . The official census of 1959 reported 42,934 Jews in Kishinev and in 1970 the Jewish population was estimated at approximately 60,000. Today, it is believed most of them live in Israel.

The numismatic illustration for this article is a bond issued for the City of Kishinev in 1904. It was during this time that many cities in Russia floated loans for municipal improvements such as water, sewerage, transportation etc. This bond of 500 Roubles paying 5% interest, printed in Russian and French, was lot #463 in the Scriptophilie Centre Belgium auction in 1996 where the lot contained a notation "never before seen by us and must be considered rare."



JUDENPFENNIGE
by Arie Kindler

Judenpence, German for "Jews' Pennies" were small coins issued by Rhineland Jews. When Prussia stopped issuing small change in 1808, a serious lack of coins in the lower denominations was felt in the Rhineland. To overcome these difficulties, some Jews issued copper coins in denominations of Pfennig and Heller. As these were nonofficial issues, they gave them imaginary names, such as "Atribuo," "Halbac," or "Theler."

JEWISH PFENNIGS
JUDEN PFENNIGE -
'Jew Pennies'
THELER

ATRIBUO

1/4 HALBAG

These coins were somewhat lighter than the official coins. They bear fictitious designs, such as a coat of arms, a star, a wreath, a lion, a cock, and others, and carry the dates of 1703, 1740, 1807, 1809, 1810, 1818, 1819, 1820, and 1821. In 1821, however, the Prussian mint renewed the issue of small change, thereby putting a rather abrupt end to these illegal monetary enterprises. The authorities appointed a special unit, the Muenzpolizei ("coin police"), whose task was to confiscate these coins and to bring to court those who produced and distributed them. It is not known where they were struck.

Some Jews seem to have made immense profit by handling them. One Jew from the city of Neuss is said to have made 54,000 florins profit. One single Westphalian customs office collected about 940 kilograms of such coins.

Jewish Life in the Ottoman Empire

Constantinople is a city in N.W. Turkey, on both sides of the Bosphorus at its entrance on the Sea of Marmara Constantinople was taken from the Byzantine emperor in 1453 by the Ottoman sultan Muhammad II (1451–81) and became the new capital of his state, known from then on as Istanbul. The Arabs called it Qustantiniyya, hence the name Kushta in Hebrew. During the Ottoman period three townlets in its vicinity became quarters of Istanbul: Galata, between the Golden Horn and the Bosphorus; Eyup, at the northwest extremity of the Golden Horn; and Scutari on the eastern shore of the Bosphorus. The town occupied a central position on the routes between Asia and Europe and the maritime communications between the Black Sea and the Mediterranean Sea passed through it. It also served as an administrative and commercial center.

Immediately after the conquest of the town, the armies of Muhammad II, the Conqueror, perpetrated a massacre of its inhabitants which lasted for several days. They did not, however, attack the Jewish community as according to some opinions, the Jews assisted the Ottoman armies in their conquest of the town.

In order to renovate the town, populate it, and convert it rapidly into a flourishing and prosperous capital, Muhammad II adopted a policy of transferring Muslim, Christian, and Jewish inhabitants, most of them merchants and craftsmen, from various regions of the empire—principally from Anatolia and the Balkans—to the new capital. Among this group of forcibly transferred persons, there were Jews from Salonika, Bulgaria, Macedonia, and Albania. Some settled there by choice, including the *Romaniot* community, as well as *Ashkenazim* and *Karaites* who returned to the city after they had fled from it during the war. In the responsa literature of the 16th century, Istanbul is called "a Jewish mother-city."

The Jews also settled in mixed quarters, and their residence in the neighborhoods with Muslims testifies to the improvement of their condition in comparison with their status under Byzantine rule. They were mainly concentrated along the shores of both sides of the Golden Horn. However, there were also some Jewish concentrations along the strait itself. The largest of these were to be found in the districts of Balat and Galata.

The Jews of Istanbul were divided into congregations according to their origins: the *Romaniots* or *Gregos*, the former inhabitants of Greece and natives of Byzantium; the *Ashkenazim* and Italians; and the *Sephardim.*
The Jews of Istanbul, like those of the whole of the Ottoman Empire, constituted a religious-administrative unit which enjoyed an extensive internal autonomy, in accordance with the system of community divisions

which was known as millet. In addition to its religious importance, this function was also of a political nature, concerned with the internal affairs of the community as the representative of the Jewish congregations before the government, and collected the Jewish taxes.

Ashkenazi Jews had already settled in the town before the Ottoman conquest, but their greatest numbers arrived at a later date. Some from Hungary and Austria first arrived during the 15th century in reaction to the enthusiastic appeal which was included in a letter sent by R. Isaac Zarfati, an inhabitant of Adrianople (second half of the 15th century), to the Jews of Germany, Austria, and Hungary, in which he described the agreeable, peaceful, and happy life of the Jews of Ottoman Turkey.

The proximity to Erez Israel and messianic aspirations also drew many Jews into settling in Istanbul and the other towns of the Ottoman Empire. Refugees from Bavaria, who had been expelled by King Ludwig IX, arrived during the late 1460s. The second wave arrived after the conquest of Hungarian territories during the reign of the sultan Suleiman the Magnificent (1526). For many years the *Ashkenazi* community enjoyed an independent status. It produced distinguished personalities who became renowned among their coreligionists. The *Ashkenazim* continued relations with their coreligionists in their countries of origin and they were therefore slow to assimilate among the *Sephardim*. In time the differences disappeared.

Spanish and Portuguese Jews arrived in the town as a result of the massive expulsions of 1492 and 1497 (their numbers have been estimated at about 40,000). Among the refugees who came to the capital were eminent Torah scholars, *rabbis, dayyanim*, and *rashei yeshivot*. They thus raised the spiritual and cultural level of the local Jews. The refugees founded various congregations *(kahal-kehalim)* according to their country of origin, the region-province, or the town which they had abandoned. These congregations jealously maintained their independence and individuality. Every *kahal* had its own synagogue, rabbi, teacher, *talmud torah, hevra kaddisha,* welfare institutions *(hekdeshim),* and various societies, such as *gemilut hasadim* ("benevolent society"), *bikkur holim* ("visiting of the sick"), societies for the support of the *yeshivot* of Tiberias, etc.; in most cases they also had a bet din. Moreover, every *kahal* constituted an administrative unit which was responsible for the registration of its members, and the imposition and collection of taxes, and their transfer to the Ottoman authorities.

In every *kahal* there was a spiritual and secular leadership. The secular leadership was assumed by *memunnim, berurim*, and *gabbaim* who were

elected in the presence of all the members of the *kahal* and who administered the affairs of the *kahal* according to established agreements and *takkanot.* Various penalties, such as the *herem* and *niddui* ("bans"), etc., were imposed on those who challenged the opinion of the rabbi of the *kahal*. The *takkanot* and agreements on which they based their decisions concerned various matters: the prohibition of leaving one *kahal* for another, tax assessments, the appointment of rabbis and Torah teachers and the conditions of their activity, the prohibition of the wearing of expensive apparel and jewels by women, etc.

By the middle of the 16th century and the Jewish population at that time numbered about 50,000. Gradually and in the course of time, the *Sephardi kehalim* attained a dominant position in the town as a result of their economic status, cultural standards, and large numbers. There were differences in the tradition of practical *halakhah,* methods of Torah study, observance of the precepts, customs pertaining to dress, etc. between the *Sephardim* and the older inhabitants of the country, the *Romaniots*. The ensuing friction was especially evident during the first century following the Ottoman conquest. The disputes were generally concluded in favor of the *Sephardim.*

The Ottoman sultans greatly appreciated the contribution of the Jews in commerce, crafts, medicine, and the manufacture of firearms. Of the physicians, it is worth noting the members of the Hamon family, Joseph and his son Moses of Granada (who served the sultans Bayazid II, Selim I, and Suleiman I, the Magnificent) as well as the grandson and great grandson, Joseph and Isaac Hamon. There were also prominent Jewish capitalists and bankers who held central positions in the financial areas of the empire—treasury and lease of taxes—and positions of a political nature; their influence in the court was beneficial to the Jewish communities of Istanbul and other towns.

During the third quarter of the 16th century, the Mendes family played an important role in the life of the city. This Marrano family from Portugal owned a bank in Lisbon with a branch in Antwerp. After the death of Francesco Mendes, the head of the bank, his widow Gracia (Nasi) left Lisbon with her young daughter Reyna and

her nephew Joao Micas for Antwerp and from there continued to Venice and Turkey. In Istanbul they openly returned to Judaism (1552) and Joao Micas called himself Joseph Nasi. A short while later, he married Reyna, the daughter of Gracia. There were now ample opportunities available to the Nasi family for financial and commercial activities in the town.

Their affairs were not limited to giving credit but also included commercial negotiations with various European countries and competition with the Venetian merchants for the Levantine trade. The friendship of Joseph Nasi with the sultan Suleiman the Magnificent and his son Selim II won him an influence in state affairs which he exploited not only for his own benefit but also for the Jews in general. He made generous donations to the *yeshivot* of the capital, while at the same time the Mendes family established a large and renowned *yeshivah*, supporting its students and its head R. Joseph ibn Lev. This *yeshivah* was named *Yeshivat ha-Gevirah* after Dona Gracia Mendes, by means of whose financial contributions the novellae and the responsa of R. Joseph ibn Lev, which were debated in the *yeshivah*, were published. They also supported the Hebrew printing press in the capital.

Through its extensive influence, the Nasi family obtained a concession from the sultan to rebuild the town of Tiberias, which lay in ruins. The family assisted in its reconstruction and gave financial support to the *yeshivah* of Tiberias, which had been reestablished by the *hakhamim* of Safed who had come down to the town.

The 16th century was thus a flourishing period for the community, and Istanbul became one of the most important Jewish centers of the world. The economic and cultural decline of the Jewish community of Istanbul began during the 17th century, together with the general decline of the Ottoman Empire. The community was gradually weakened and lost its importance to the point that a man with sufficient firmness and status to act as interceder at the court of the sultan could not be found. The great fires which devastated a number of quarters during the 17th century brought about changes in the structure of the *kehalim*. The ancient organization according to origin, synagogue, etc., fell into disintegration and many Jews joined synagogues near their new places of residence, even if they belonged to another kahal. This process was essentially responsible for the fusion of the *Romaniots* with the *Sephardim*.

Following the massacres of 1648–49 in Poland, the Cossacks, Tatars, and Ukrainians took many Jews into captivity and sold them in Istanbul. The Jews of Istanbul competed with one another in observing the precept

of redeeming captives. Together with the communities of Salonika, Venice, Rome, Amsterdam, and Hamburg, they thus succeeded in saving tens of thousands of Jews. The community of Istanbul sent a special emissary to Italy and Holland in order to raise funds for the redemption of captives.

R. Nathan Hannover, the author of Yeven Mezulah, who was an eye-witness to the events in Podolia and Volhynia and escaped through Western Europe, writes:

There was among them [the Jews] a hazzan and his name was R. Hirsch. When the Tatars came, he began to lament and to intone the El Male Rahamim [prayer for the departed] in a loud voice over the deaths of our brothers of the House of Israel; all the assembled broke into a great weeping and they aroused the mercy of their captors who comforted them with kind words and said to them: 'Be not concerned, you will not lack food nor drink. Tomorrow we shall bring you to your brothers in Constantinople and they will redeem you.' In this fashion the Tatars dealt with our brothers of the House of Israel in Istanbul, who redeemed them together with the other captives from Poland—about 20,000 souls—and they spent much money on them.

In Istanbul, as in many other communities, the "treasurers for Erez Israel," or the "officials for Erez Israel," were active during this period. They collected various contributions for the inhabitants of Erez Israel and transferred them through special emissaries. Istanbul was one of the most important centers for funds because of its geographic proximity, and since it was the capital of the central government of Erez Israel, its *hakhamim* were spiritually close to those of the Holy Land. The funds destined for Erez Israel from Eastern Europe also passed through the capital and it was there that the letters and recommendations of the emissaries and their missions were verified.

In 1727 the Jews of Istanbul undertook the payment of the debts owed by the Jews of Jerusalem. The community of Istanbul imposed a payment of one para per week per person in favor of Jerusalem on all the communities of the Ottoman Empire and later on the oriental countries in general and Italy. This tax was called the "para donation" or the "para obligation." Istanbul also served as a center for the other holy cities of Erez Israel—Hebron, Tiberias, and Safed. There were special societies, whose members contributed regularly to charities for Erez Israel, the first having been founded during the last third of the 16th century for the benefit of the *yeshivah* of Tiberias. There were also societies which served the same purpose in both the *Sephardi* and *Romaniot kehalim*, in addition to the generous contributions of the wealthy Nasi family.

During the first half of the 19th century powerful Jews from distinguished families became prominent. bankers and moneylenders. They also held positions of leadership in the community of Istanbul. Later, influence was wielded by Abraham de Camondo, the representative of a respected family of scholars and wealthy merchants. He was also influential in ruling circles and founded a modern school, College Israelite de Brousse, guaranteeing one half of its expenses and upkeep.

During the reign of the sultan Abdu-l-Mejid I (1839–1861) the authorities allowed the admission of Jews into the military school of medicine and the poll tax was abolished. During the reign of Abdu-l-Hamid II (1876–1909) individual Jews of the town are mentioned as having received decorations and as having held senior positions in the administration. In 1906 a large number of refugees arrived from Russia as a result of the revolution of 1905 and the Jewish population of Istanbul grew to 100,000 at the beginning of the 20th century.

The illustrations are of rare and some unique paper tokens used by synagogues and other Jewish organizations during Ottomon rule. The illustrations and descriptions were reproduced from an article by Kenneth McKensie, published in the I.B.N.S. Journal, Volume 30, No. 4.

BURSA

Ten paras token printed on brown paper 33x50mm. perforated as a postage stamp. The legends are in Ottoman Turkish, Hebrew and French, and refer to the Israelite School in Bursa. The community of Jews in Bursa was the first in Turkey, and the quarter in which they lived was called *Yahudi mahalesi.* The great Jewish benefactor Baron Maurice de Hirsch gave large donations to improve the position of Jews living in the Ottoman Empire, by instruction and education. (In 1874 his donation was one million gold francs). The first "Alliance" school opened in Constantinople in 1870 and by 1902 there were 24 such schools throughout Turkey, founded by the *"Alliance Israelite."* The one in Bursa where this token was issued was one of the most important.

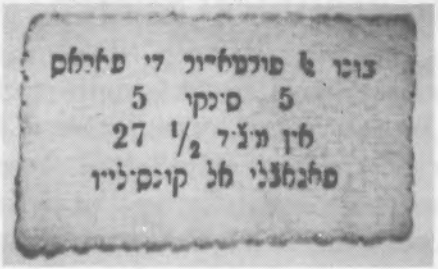
***BALAT* - district**

K.K. KASTORIA

20

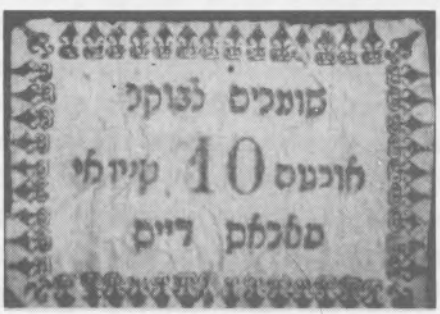
paras veinte

Twenty paras token printed on green, thin paper 42x30mm. There is an oval shaped rubber stamp impression on the back which repeats the name of the community. Issued by the Holy community of Kastoria which was probably formed by the refugees from the small Macedonian village of the same name, but called in Turkish, Kasriye. After the treaty of San Stefano the village was awarded to the Greeks, and the Jews who were mostly involved with the fur trade moved to Constantinople.



BONO PORTADO DI MAROS
5 Cinco 5
27 1/2 in magid
FANANLI IL CONELIEZ

Five paras token printed in purple ink on a pink card 30x52mm. On the back is a rubber-stamped impression with the words: *Tsedakah le-Aniyim* Saloniki Issued by Fananli, the consul for the Charity of the poor in Salonika. The first line means: *"good for carrier of,"* and the third line refers to the value at the present rate (1874) of the 5 paras, when the lira equalled 110 copper piastres. [The occurrence of the devaluation of the silver *medjidie (piastre)* at the time by 24% would make its value 27 1/2 copper piastres].



SHOMERIM ABOKER
ORTA 10 KAYYRI
paras dies

Ten paras token printed on pink-violet paper 22x39mm. There is an illegible circular rubber stamped impression on the back. Issued by the society called *"Guardians of the Morning"* in Ortakoy.

SOCIETE GERMAN ISRAELITE
Galata* 20 Galata
ISRAILEYET SIRKETI GERMAN*
(* in Ottoman Turkish)

(Arabic and western numerals for the value appear alternately in each corner).

Twenty paras token printed on white paper 55x37mm. perforated as a postage stamp. Date in use, unknown.

K.K. ELIJAH *(Eliago)*
paras 20 veinte
(?)T EGIR

Twenty paras token printed on violet colored paper, 44x35mm. It has an indecipherable stamped impression on the back. The name of the holy community has not been positively identified but is believed to have been one of the synagogues in the Balat district, near Tekir Serai.

Menachem Begin - A Biographical Sketch

Menachem Begin, writer Sidney Zion noted in 1983, was run out of Poland by the Nazis, imprisoned by the Soviets, hunted by the British and nearly murdered by the Jews. To have survived would have been impressive enough. Begin led the first Jewish nationalist revolution in nearly 2,000 years and signed the first peace treaty in Israeli history, which ranks as something of a miracle.

In all his years in opposition- as head of an underground movement denounced by the established Jewish leadership, for nearly three decades as leader of a party that lost eight Knesset elections - Menachem Begin never lost sight of the goal he moved to realize once he finally came to power as Israel's sixth prime minister: a proud Jewish people, secure within their own state.

Begin died of heart failure in 1992 at the age of 78. He had wanted a simple Jewish funeral; and that is what was held 13 hours after he died at Ichilov Hospital in Tel Aviv. He was buried in a simple ceremony on the Mount of Olives, beside his beloved wife, Aliza, who died in 1982. Begin had rejected the state funeral that was his due as prime minister of Israel from 1977 to 1983. Vice President Dan Quayle was poised to fly to Israel to represent the U.S. government at the ceremonies. So were former President Jimmy Carter and former Secretary of State Cyrus Vance, who worked closely with Begin during the Israeli-Egyptian peace process in the late 1970s. But their trips were canceled. In Washington, U.S. President George Bush praised Begin for his very courageous, farsighted role in trying to bring peace to the Middle East. His historic role in the peace process will never be forgotten, Bush told reporters.

While the graveside ceremony for Begin may have been simple, the funeral attracted a crowd of mourners estimated by police at 75,000. Thousands of mourners, many in tears, walked the 2 1/2 miles from the funeral home to the cemetery. A fleet of 50 busses carried others through streets that had been closed to traffic. The procession made its way through the heart of eastern Jerusalem, as many Arab residents watched silently from roofs, window and sidewalks as it passed by. It almost looks as if they were paying their respects, too, said a news photographer to a colleague aboard a bus bound for the cemetery. Why not? said the photographer. Begin gave them more than anyone else. Begin said he recognized their legitimate rights.

Begin's son, Knesset Member Binyamin Ze'ev Begin, saw to it that his father's wishes were observed. According to informed sources, he told the government's ceremonies committee, headed by Industry and Trade

Minister Moshe Nissim, that the family wanted a Jewish funeral, not an international event. Nevertheless, at the graveside with Benny Begin and his sisters, Leah and Hassiya, stood President Chaim Herzog of Israel, Prime Minister Yitzchak Shamir, Labour Party Chairman Yitzchak Rabin and scores of others representing the many facets of Menachem Begin's long and fruitful career. Egyptian Ambassador Mohammed Bassiouni attended, at the urging of President Hosni Mubarak.

Seven of Begin's former comrades-in-arms of Irgun Zvei Leumi, the guerrilla army that he led against the British authorities in the final years of the Palestine Mandate, served as pallbearers. They laid his coffin to rest next to the grave of Aliza Begin. The news of her death reached her husband, then prime minister, while he was on a speaking engagement in the United States. He rushed home distraught. Begin's devotion to his wife was legendary. He never recovered from her loss, which is believed to have been a major factor in his resignation from the office of prime minister and from all public life less than a year later.

Benny Begin recited *kaddish* at his father's grave, where he had placed a small, wooden temporary marker. The marker read: Menachem, son of Ze'ev Begin, may his name be remembered in peace. Begin's loyal friend and longtime personal aide, Yehiel Kadishai, read the *El Male Rachamim*. After the family and dignitaries had left the grave, thousands of onlookers broke through the human chain of police to pay their last respects. Some kissed the freshly dug grave, some saluted and others just laid stones on the mound of earth.

Begin had lived a reclusive life since his departure from office nine years ago. But he was frequently hospitalized, twice for a broken hip. His cardiac history antedated his accession to high office. Begin suffered his first heart attack in 1977, the year he led Likud to an upset victory over the long-entrenched Labour Party. After taking office, he was treated for pericarditis, an inflammation of the sac that encloses the heart. Begin was stricken with his final illness on March 3, 1993 when he collapsed in the suburban Tel Aviv home where he lived with his daughter, Leah. He was rushed unconscious to Ichilov Hospital in Tel Aviv, where he was initially diagnosed as having had a stroke. He was placed on a breathing machine in an intensive care unit and regained consciousness after 20 hours in a coma. Doctors had determined by then that he had in fact suffered a heart attack. A pacemaker was implanted in his chest on March 5 to control his irregular heartbeat. Apart from the medical staff, only his family and his old confidant, Kadishai, were at his bedside during his last days. Border police guards kept the hundreds of well-wishers at bay. Begin died at 3:30 a.m. on

Monday. When his death was officially announced, the hospital rabbi recited a brief prayer and the *chevra kadisha* (burial society) prepared the body for transfer to Jerusalem.

While there were no eulogies at the graveside, apparently at the family's request, Shamir delivered two on Monday - one to the nation on Israel Radio and the other to his ministers at a special session of the cabinet. In both, Shamir, who called his predecessor one of the great men of Jewish history, stressed Begin's ideological heritage, which he said continues to guide Herut and Likud, the parties that he founded on the precepts of Ze'ev Jabotnisky's Zionist Revisionist movement. In the spirit of his doctrine and path, we will continue the struggle for the sake of the strengthening of the Jewish people in its land, the prime minister said in his radio speech.

Begin, the son of a Jewish timber merchant in czarist Russia who became Israel's sixth prime minister, was a man driven to feats of courage and the depths of despair. His vision was forged from the Holocaust and love for the Jewish people. He embodied the history of Jews in this century, particularly those whose lot was inextricably interwoven with the birth and continuance of the state of Israel. He will likely be remembered most for signing Israel's first peace treaty with an Arab neighbor, in March 1979. But Begin also will go down in history as the prime minister who led Israel into its first war - the 1982 invasion of Lebanon - that did not have the universal backing of Israelis.

A native of Brest-Litovsk, he lived to learn that his parents and brother had perished in the flames of the Holocaust. His father was among the 5,000 Brest Jews rounded up by the Nazis at the end of June 1941, ostensibly for forced labor. In fact, they were taken outside the city limits and shot or drowned in a river. His mother died in Brest's Jewish hospital, while his brother Herzl perished without a trace in the Holocaust.

Begin first joined the Socialist Zionist youth movement Hashomer Hatzair. At the age of sixteen he embraced the ideas of the Revisionist Zionist Vladimir Ze'ev Jabotinsky and became a member of the Betar Zionist youth movement in Poland. Begin turned out even more militant than Jabotinsky. He clashed with Jabotinsky at the 1938 Betar convention, demanding its reorientation with the goal of conquest of the homeland by force. He received a law degree in 1935 from the University of Warsaw and took over the leadership of Betar.

In 1939, when the Nazis invaded Poland, Begin fled to the Soviet Union. He was arrested in September 1940 and charged with espionage. He was taken to a concentration camp in Siberia, where he was sentenced to eight years. But Soviet authorities freed him in 1941 as part of an accord with

the Polish government in exile that allowed for the freeing of some 1.5 million Polish citizens. Begin then found his sister, the only other survivor of their family, and became active in the illegal immigration of Jews to Palestine. He soon joined the Free Polish Army. The stint took him to Iran and then Palestine. He learned English from listening to BBC Radio. He then served in the British Army in Palestine as an interpreter until 1943.

At that time, he became the leader of the liberation movement Irgun Tzvi Leumi-Etzel whose means were more violent than the mainstream Haganah, with which he disagreed over how to push the British out of Palestine.

In 1946, under his leadership, the Irgun blew up a wing of the King David Hotel in Jerusalem, where the British were headquartered. Some 90 people - Jews and Arabs, as well as British - were killed, despite warnings that there would be a bombing. Begin's picture, that of a wanted terrorist, was posted in all British prisons and offices in Palestine. The British conducted an extensive manhunt for Begin, who had a price on his head that began at $8,000 but was raised to $50,000. Begin escaped the British dragnet by disguising himself as a bearded Orthodox rabbi.

Begin wrote about his days with the Irgun in *The Revolt*. He also wrote another book, *White Nights*, about his time in a Soviet labor camp. Begin helped found the Herut party in 1948 and was from then to 1967 leader of the opposition in the Knesset. In 1969 he was named minister - without portfolio in a national unity cabinet.

In 1977, after Israel had lived under the exclusive domain of the Labour Party for nearly three decades, Begin's Likud bloc managed, in a stunning election upset, to unseat the veteran party, which was then riddled by dissension and tainted by economic scandal. A mannered Polish - born lawyer steeped in European culture, he came to be revered in Israel by masses of immigrants from Arab countries whom he led to political power. Viewed by his enemies in the Zionist establishment as a demagogue and potential putchist, he proved a punctilious parliamentarian who incalculably enriched Israel's democratic life. Begin's critics saw him as a narrow visioned fanatic and dangerous adventurer. But despite the decades he spent on the margin of the political mainstream, Begin's impact on Israel's first generation was surpassed only by his arch political foe, David Ben-Gurion.

Begin was the first prime minister to refer to the west bank as Judea and Samaria, considering them an integral part of Israel. No sooner had he been elected than he went off to visit an Israeli settlement in the west bank, Ekon Moreh, and declared it to be part of liberated Israel. It was under his tenure that Jews embarked on the wholesale settlement of the territories.

In June 1981, Begin asked the cabinet to approve the bombing of the Iraqi nuclear reactor at Osirak. On Shavuot, Israeli planes flew below radar detection over Arab airspace and destroyed the facility. But he also came to cherish the role of peacemaker. Begin decided to extend an invitation to Egypt's President Anwar Sadat to visit Jerusalem. Sadat accepted and made his historic visit in November 1977, the first and only Arab ruler to do so publicly. The path from Sadat's Knesset podium to the signing of the peace treaty on the White House lawn was a bumpy one. And when, after 12 arduous days of negotiations at Camp David, Begin presented the peace treaty to the Knesset, only 29 of Likud's 43 representatives were among the majority that approved the accords.

In 1978, both men were honored with the Nobel Peace Prize. Begin deeply valued his friendship with Sadat. When the Egyptian leader was killed by Moslem fundamentalists in October 1981, Begin went to Cairo and walked to the funeral, which was held on a Saturday. But Begin's name also become synonymous with the invasion of Lebanon, beginning a war that would cause a sharp rift in the country. The invasion was staged to rake out Palestinian terrorists in Southern Lebanon who had been shelling Israel's north.

In September 1983, Begin stepped down as prime minister, saying he could go on no longer. He spent the final decade of his life living with his daughter in almost total recluse. Thereafter, the few times Begin presented himself in public, he looked pale and frail. It was sharp contrast from the image of the great Likud leader who called out at the signing of the peace treaty with Egypt. "*No more war. no more bloodshed. No more tears. Peace unto you. Shalom.*"

Israel has commemorated Menachem Begin with a 1992 State Medal. To to the right of his portrait in Hebrew is his quotation "*After my death I hope I will be remembered, above all, as the person who prevented a civil war.*"

An Almost Unbelievable Story

By BARBARA DEMICK

Lamia Jaha, a 44-year-old economist, and her engineer husband, Vlaznim, recently found themselves wandering homeless and dazed on the streets of Skopje, Macedonia. The ethnic Albanian couple had been forcibly booted from their home in Pristina, the capital of Kosovo, shoved through the windows into an overcrowded train and dumped across the border in Macedonia. Their suitcase had been lost in the confusion.

It was then that Lamia remembered the photocopied, carefully folded sheet of paper she had stached in her pocketbook: a certificate from the Yad Vashem Holocaust Memorial in Jerusalem, thanking her parents for hiding Jews during the Nazi occupation of Yugoslavia in World War II. So it was that the dazed Muslim couple arrived at their new home - in a school next to Kibbutz Maagan Michael, north of Tel Aviv. The next day, the Jahas and 110 other newly arrived Kosovo Albanian refugees stood quietly next to Israelis in honor of Holocaust Remembrance Day, as sirens wailed throughout Israel, bringing all traffic and conversation to a standstill.

For Israelis, the ethnic cleansing of Albanian Muslims in Kosovo is extraordinarily emotional for its resemblance to the persecution of the Jews during the Holocaust. This country of 6 million already has raised nearly $3 million worth of donations cash, clothing, blankets and items - for Kosovo refugees, and the Israeli army has set up field hospitals in Macedonia.

One of these who rushed to Ben Gurion airport to welcome the Jahas was Divor Bakovic, a 50 year-old kibbutz manager whose mother was saved from the Nazis by Lamia's father more than a half-century ago in Sarajevo. "They were strangers for me who at the same time had a lot to do with me," Bakovic said recently. "When I met them, that very second that I held Lamia's hand, I felt it was just like my sister's. I never felt a feeling like this before, so immediate. As if we had always grown up together."

Much of Israel feels the same way.

In April 1941, when the Germans invaded Yugoslavia, Lamia's father, Dervish Korkut, was an Arab scholar and the treasurer of the art museum in Sarajevo. Her mother, Mira Bakovic, was Jewish and an anti-fascist fighter, and found herself on the run from the Nazis. According to documents on file at Yad Vashem, Korkut took Mira into his home and dressed her in traditional Islamic peasant garb - a long dress and scarf. As a prominent Sarajevan, he often entertained German officers, who had no idea he also was hiding a Jewish partisan under his roof.

Korkut hid other Jews, too, and he also was instrumental in saving from the Nazis a 14th Century illuminated manuscript from Spain, the Sarajevo Hagaddah, considered one of the most important Jewish books in the world.

Ironically, after World War II, Yugoslavia's Communists tried Korkut and other Bosnian Muslims for collaborating with the Nazi occupation. He was found guilty and jailed for several years, and he died in Saiajevo in 1969. Mira Bakovic had wanted to testify in his behalf at the trial, but was not permitted to do so. "My mama, she carried this terrible guilt about not being able to help this man," said Davor Bakovic.

In 1994, four years before her death, Mira Bakovic submitted her testimony about Korkut to Yad Vashem. In 1995, he was posthumously awarded a Designation of the Righteous for his efforts on behalf of the Jews of Yugoslavia. It was that photocopied piece of paper that got Lamia and Vlaznim to Israel. Lamia said she had gotten a copy of the certificate from her brother and kept it with other family documents. "Who would know it was the key to our life?"

Among the Kosovars brought to Israel two weeks ago, the Jahas are the only ones with any connection to Jews or the Jewish state. The others - 18 families in all were recruited in the refugee camps of Macedonia. Several are doctors and medical students who had volunteered in medical tents set up by the Israeli army. The refugees will live for six months at a nature reserve at Maagan Michael in white, stucco, motel-like rooms with private showers, free banks of telephones and a cafeteria. They were to begin Hebrew lessons and a primary school was to set up for the children.

The Righteous Among Gentiles Yad Vashem Official Award Medal

Two hands clutching a rescue line spun from barbed wire strands. The barbed wire lines emerge from empty space but the rescue line enfolds the globe and serves as a handle by which to rotate it (a symbolic expression of the idea that it is deeds such as performed by the rescuers that make the world go around). The globe is surrounded by an inscription "He who saves one soul is like he who saved a whole world".

CLUB BULLETIN

DONNA J. SIMS N.L.G.
Editor
P.O. BOX 442 HERMOSA BEACH, CA. 90254-0442

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INS OF LONG ISLAND - Study topics for the May meeting were: bookmarks with a Jewish theme; Shavuoth; and any newly acquired acquisitions. (Included in the newsletter: Torah Traders - Tired of trading baseball cards? Try trading a Noah's Ark for a Tower of Babel instead. The Torah Cards, created by a New York businessman, a Baltimore housewife and an Israeli artist, have detailed explanations of the scenes and people depicted on the front. Each pack contains seven cards - sorry, no gum - and there are currently 110 cards broken into two sets, aleph and bais). For the June meeting, the topics for study were: famous Rabbi's; Judaic pins, etc.; and recent acquisitions. No meetings will be held during the summer months.

INS / ICC OF LOS ANGELES - Jerry Yahalom was the speaker at the May meeting, "A Review of Israel Coins" his topic. An AINA slide program was shown at the June meeting. How many people can say that they have been married for 64 years? Well, Murray and Syd Singer can. Congratulations.

INS OF MICHIGAN - Arnold Shay was the speaker at the May meeting. Arnold had recently discovered a cache of papers including records of his own family in Poland - these are Nazi documents. The program he presented relating to his "find" was exciting and memorable. Manny Sulkes presented the program at the June meeting, Fabrege' - the Jewish Connection, his topic. Samples and slides complimented his presentation.

INS OF NEW YORK - Study topics at the June meeting were: the letter "B", the "Palm Tree", and Memorial Day, Flag Day, Father's Day, Tammuz, and Shive'ah Asar B'Tammuz.

BUY / SELL / TRADE: There has been quite an interest in this new feature. Since the last issue, however, there have been no new submissions. I am now in the process of pairing up the responses received to date with the original inquiry. Please be patient in waiting for a response if you are one who has submitted a request. There is one that is turning into quite an interesting subject and even I am waiting to see what the final outcome might be.

MOMENTS IN THOUGHT: Some instructions for life: Give people more than they expect and do it cheerfully; memorize your favorite poem; don't believe all you hear, spend all you have or sleep all you want; when you say "I love you," mean it; when you say "I'm sorry," look the person in the eye; be engaged at least six months before you get married; believe in love at first sight; never laugh at anyone's dreams - people who don't have dreams don't have much; love deeply and passionately - you might get hurt but it's the only way to live life completely; in disagreements, fight fairly - no name calling; don't judge people by their relatives; talk slowly but think quickly; when someone asks you a question you don't want to answer, smile and ask, "why do you want to know?"; remember that great love and great achievements involve great risk; when you lose, don't lose the lesson; remember the three R's - respect for yourself, respect for others and responsibility for all your actions; don't let a little dispute ruin a great friendship.

SOME FUNNIES: Kitchen slogans - A messy kitchen is a happy one and mine is delirious; no husband has ever been shot while doing the dishes; if we are what we eat, then I'm fast, cheap and easy; a balanced diet is a cookie in each hand; a clean house is a sign of a misspent life; help keep the kitchen clean, eat out; housework done properly can kill you; countless numbers of people have eaten in my kitchen and have gone on to lead normal lives; my next house will have no kitchen - just vending machines. (anonymous)

COMMENTS FROM DJS: It is impossible to believe that summer is half over. Will be leaving for Chicago and the ANA very soon. Hope I will have been able to see many old friends there and some new ones too. Due to a busy traveling schedule the last several weeks, I have had to miss my local club meeting but do plan on attending this coming Thursday. Hope your summer was wonderful. Be well, be happy....DJ

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3. What baseball legend refused to play on Yom Kippur, 1934, during the heat of a pennant race? (Hank Greenberg, 1911-1986, Jewish-American Hall of Fame medal issued in 1991)
4. Who is regarded as the most gifted and versatile American musician of the 20th century? (Leonard Bernstein, 1918-1990, Jewish-American Hall of Fame medal issued in 1993)
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